THE

POPISH Damnable Plot

AGAINST OUR

Religion and Liberties

Fairly laid open and discover'd in the BREVIATS of Threescore and Four

LETTERS

AND

Papers of Intelligence

PAST

Betwixt the Pope, Duke of *York*, Cardinal *Norfolk*, Cardinal *Cibo*, Cardinal *Barbarina*, Nuntio and Internuncio for the Pope in *Italy*, *France* and *Flanders*, and the Lord *Arundel*, Mr. *Coleman*, Mr. *Cooke*, Mr. *Conne*. And also the said Mr. *Coleman*, *Albany*, Sr. *German*, *Lybourn*, *Sheldon*, *Throgmorton*, and several others.

As they were drawn up by the Secret Committee of the House of Commons, for the satisfaction of the House of Lords, in the Bill against the Duke of *York*, and expected Tryals of the Lords.

Now Published for the Vindication of the House of Commons upon the said Bill, and for satisfaction of all the faithful Subjects of His Majesties Kingdoms, with several *Animadversions* and *Remarks* made upon the said *Letters*.

LONDON, Printed for *R. Janeway* in *Queens-Head* Alley in *Pater-Noster-Row*. M DC LXXX.

1245. l. 9.

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Fairly laid open.

Die Martis 25. *Martii* 1679.

REſolved, *nemine contradicente*, by the Lords Spiritual and Temporal and Commons in Parliament aſſembled, That they do declare that they are fully ſatisfied, by the Proofs they have heard, there now is, and for divers Years laſt paſt hath been a horrid and treaſonable Plot and Conſpiracy carried on by thoſe of the Popiſh Religion; for murthering of his Majeſties Sacred Perſon, and for ſubverting the Proteſtant Religion, and the ancient and eſtabliſhed Government of this Kingdom.

Jo. Brown Cleric. Parliament.

Sunday April 27. 1679.

Reſolved, *nemine contradicente*, That the Duke of *York* being a Papiſt, and his hopes of coming ſuch to the Crown, hath given the greateſt incouragement and countenance, to the preſent Conſpiracies and Deſigns of the Papiſts againſt the King and Proteſtant Religion.

Order'd, That the Lord *Ruſſel* do go up to the Lords to deſire their concurrence to this Vote.

Order'd, That the ſecret Committee bring in an Abſtract of all thoſe Letters they have, or can come by, that concern the Duke of *York*, as to the Plot, with all ſpeed.

Sunday May 11. 1679.

Order'd that a Bill be brought in to diſable the Duke of *York* to inherit the Imperial Crown of this Realm.

Reſolved, *nemine contradicente*, That in defence of the Kings Perſon, and the Proteſtant Religion, this Houſe doth declare, That they will ſtand by his Majeſty, with their Lives and Fortunes; and that if his Majeſty ſhould come by any violent death, which God forbid, that they will revenge it to the utmoſt on the Papiſts.

Order'd, That theſe Votes be drawn in the form of an Addreſs to be preſented to His Majeſty; which is as followeth.

May 14. 1679.

Moſt dread Soveraign,

We your Majeſties moſt Dutiful and Loyal Subjects, the Commons in this preſent Parliament aſſembled, do with all humble Gratitude

tude acknowledge the moſt Gracious Aſſurances your Majeſty hath been pleaſed to give us, of your conſtant care to do any thing that may preſerve the Proteſtant Religion, of your firm Reſolution to defend the ſame to the utmoſt, and your Royal Endeavours that the ſecurity of that Bleſſing may be tranſmitted to Poſterity; and We do humbly repreſent to Your Majeſty, that being deeply ſenſible that the greateſt hopes of ſucceſs againſt our Religion in the Enemies thereof, the Papiſts, are founded in execrable Deſigns which they have laid againſt your Sacred Perſon, and the Life of your Majeſty, which is not only our Duty but our Intereſt with the greateſt hazard to preſerve and defend; We have employed our Counſels to the making ſuch Proviſions by Law as may defeat theſe Popiſh Adverſaries, their Abettors, and Adherents, of their hopes of gaining any advantage by any violent attempts againſt your Majeſty, and may utterly fruſtrate their expectation of ſubverting the Proteſtant Religion thereby in time to come: And further to obviate, by the beſt means we can, all wicked Practices againſt your Majeſty while any ſuch Laws are in preparation and bringing to perfection, It is our Reſolution, and we do declare, *That in Defence of Your Majeſty and the Proſtant Religion, We will ſtand by Your Majeſty with our Lives and Fortunes, and ſhall be ready to revenge upon the Papiſts any Violence offered by*

by them to your Sacred Perſon. In which we hope your Majeſty will graciouſly be pleaſed to be the more aſſured, as we our ſelves are the more incouraged, in that the Hearts of all your Majeſties Proteſtant Subjects, with the moſt ſincere Affection and Zeal, joyn with us herein.

May the 19*th.* *The Houſe of Commons attended his Majeſty with this Addreſs; whereunto his Majeſty was pleaſed to return this gracious Anſwer.*

Gentlemen,

I thank you for your Zeal for the preſervation of the Proteſtant Religion and my Perſon, and I aſſure you I will do what in me lyeth to preſerve the Proteſtant Religion, and am willing to do all ſuch things as may tend to the benefit and good of my Subjects.

Wedneſday, May 21. 1679.

The Chairman of the Committee of Secreſie reports ſeveral Letters, moſt of them tending to the great aſſurance and confidence the Popiſh Party had by reaſon the Duke of *York* being a Papiſt. After which the Bill to diſinable the Duke of *York* to inherit the Imperial Crown of this Realm, was read a ſecond time, and committed to a Committee of the whole Houſe on *Fryday* next following. A true Abſtract of which Letters are as followeth.

THE

THE MOST

Chriſtian King's

ANSWER

TO THE

COURT

OF

PARLIAMENT

About the Reſtitution of the

JESUITS.

I Take kindly the Care you have of my Perſon, and of my State, though you underſtand very little either of the one or the other.

I have all your Sentiments and Conceits in my Head, but you comprehend not mine in yours.

You have propos'd to me the Difficulties, which to you ſhow Great and Conſiderable, And you had not the wit to conſider, that whatever you have ſaid, has already been weigh'd and conſidered by me this eight or nine years.

You would fain appear ſome body by your Knowledge in Matters of State, when in truth you skill them no more, than I underſtand to frame a Declaration or Proceſs at Law.

I would have you therefore recollect what you ſaid in the Conference at *Paris*. *That it would have been happy for the Catholicks, if all had*

had carryed themſelves like one or two Jeſuits (whom you found there very opportunely;) And if we had not known their Ambition at this day, as well as their Sufficiency.

Now am I amaz'd to think whereupon you found this Opinion of Ambition, in Perſons that refuſe Dignities and Prelaces when proffer'd them : Perſons that make a vow never to aſpire, nor do they pretend or ſeek in this World other, than to ſerve without Recompenſe all ſuch as are willing to accept of their Service.

And if it be this name of Jeſuit that offends you, why I pray do not you as well quarrel with thoſe that call themſelves the *Religious of the Trinity* ? And if you judge thoſe ſuch like as theſe of the Society of Jeſus, why don't you ſay that your Daughters are as good as thoſe in *Spain* that are called the Daughters of God, and that your ſelves are as much of the Order of the Holy Ghoſt, as my Knights of that Order ? for my part I had rather be nam'd a Jeſuit, than a Jacobin or a Benedictin.

Then for the *Sorbon*,of which you ſpeak,if they have diſliked the Jeſuits, the reaſon was, their want of underſtanding them. And if the old Doctors out of a jealouſie would not allow them, the younger ſort ſtudies amongſt them and Commends them.

What, though *they have not hitherto been in* France *unleſs by way of Toleration*? God has reſerv'd that Glory for me (and I look upon't as his ſpecial Favour) to eſtabliſh them. If they have not been in *France* ſave with a *Proviſo*, they ſhall now be amongſt us by an Edict, and by a Decree. The will of my Predeceſſors was to receive them, and 'tis my Pleaſure to eſtabliſh them.

The Univerſity is againſt them, the only Cauſe is, they do better, as appears by the great Confluence of Schollars to their College ; And becauſe they are not incorporated into the ſaid Univerſity. But they will not now be againſt them, when I command that they receive them. And for my *Pardoning them* you ſhall be glad to Petition me.

You ſay *that in your Parliament the moſt Learned had not their Knowledge from the Society of Jeſus.* If the Learnedſt be the oldeſt, 'tis very true ; becauſe they got their Learning before the Jeſuits were known in *France.* But I have heard ſay, that others will tell you another tale,particularly many of your Members. And we obſerve that by their abſence, your Univerſity is become a Deſert, and the Schollars go after them notwithſtanding your Decrees, even out of the Kingdom.

To call them *a company of factious Fellows*, becauſe they follow'd the

the *League*, this was purely the injury of the times: They thought they did well, but were deceiv'd like many others. And I aſſure my ſelf that this very thing, together with the Favors that I will Confer on them, ſhall make them to me as affectionate, or more than to the *League*.

You object *that they draw to them young Men of good Parts, And cull out the beſt from amongſt them.* And for this Reaſon have I the greater Eſteem for them, do not we alſo make choice of the beſt Soldiers for the War? And, if Favor took not place with you, would you ever admit any that was not worthy of your Company, and fit to ſit in Parliament? Should they provide for you ignorant Teachers or Preachers, would you not laugh at them? Yet, now they are Men of good Sence, you are angry.

As to the *Temporal Goods*, you mention, 'tis a Slander, they had not in all *France* more than twelve or fifteen thouſand Crowns Revenue in the total. And I know that, out of their Income, they have maintained at *Bruges* or at *Lions* ſeven or eight Regents, and there they were themſelves to the number of three hundred and fourty. And ſhould there be any Inconvenience in this matter, I ſhall provide againſt it in my Edict.

The *Vow of Obedience* which they make to the Pope, will not oblige them farther, or more to follow Strangers, than the Oath of Fidelity which they make to me, nor will they undertake any Deſign againſt their Natural Prince. But the Vow they make to the Pope is not on all occaſions. For they make it when the Pope would ſend them to Convert the Infidels. And indeed we ſee that by their means God has converted the *Indies*, and ſo many heretical Countries. And this is, what I have often ſaid, if the Spaniard finds a Benefit by them, why ſhall not *France* employ them? are we in a worſe Condition than others? is *Spain* more taking than *France*? if they are ſo in their own Conceit, why ſhould not *France* ſtand as fair in the Opinion of others?

You ſay they work *themſelves in as they can get opportunity*, do not others alſo the ſame thing? I my ſelf got into a Kingdom as I could gain it. But we muſt needs believe, and affirm that their Patience is prodigious; for my part I admire it. Foraſmuch as by Patience, and a good Life, they come to the end of every thing. Nor have I the worſe Opinion of them becauſe they are ſtrict obſervers of their Inſtitutions, this is that that will maintain them. Therefore have not I in any part changed their Rules, but rather will hold them to them. And if I have limited them under ſome

Conditions which may not pleaſe Strangers, 'twere better that Strangers take Law from us, than we from them. And take it as they have a mind, I and my Subjects underſtand one another.

What if the *Church-men* are upon their Formalities againſt the Jeſuit? So it has always been, that Ignorance hated Science. And I have obſerv'd, that when I began to ſpeak of eſtabliſhing the Jeſuits, two ſorts of men eſpecially oppoſed me, the Hugonots, and the Church-men, of a ſcandalous Life. And both the one and the other have made me have the greater eſteem for them.

As for the *Opinion they have of the Pope*, I know they have a ſingular Reſpect for him, ſo have I. But you ſay not that in *Rome* and elſewhere they ſtand not right in that point. On all occaſions I aſſure my ſelf that they ſay not more concerning the Popes Authority, than others do. And I am confident that ſhould we go about to arraign their Opinions, at the ſame time we ſhould arraign the Catholick Church.

Then for their *Doctrine to free the Church-men from my Obedience*, and their *teaching Youth to kill Kings*, we ought on the one hand to ſee what they ſay, and whether it be true that they indeed ſo teach Youth. One thing makes me believe that this is not true, *viz.* thirty years and more have paſt ſince they taught Schollars in *France*, and one hundred thouſand have gone from their Colledges, Perſons of all Conditions have liv'd amongſt them, and with them find one out of this great number, that ſhall maintain he has heard that they uſe any ſuch Language, or any other that comes near it, which is objected againſt them. Or, which is more, there are Miniſters of the Hugonots, which Miniſters have liv'd many years amongſt the Jeſuits, let them give Information of the Jeſuits Lives, 'tis to be preſum'd they will ſay the worſt they can, if for no other cauſe, yet to excuſe themſelves for having left them. Now I know that this has been tryed, and from them was had this anſwer, that, truly, as for the manners of the Jeſuits, they ſaw no cauſe to ſpeak ill of them. And then for their Doctrine, that is ſufficiently known. In ſhort, few perſons would ſubmit to ſuch a tryal, and the Conſcience had need be very ſecure, when it refers it ſelf to the Teſtimony of its Enemies.

As to *Barrierre* who would have murdered me, 'tis ſo far, ſo very far from truth, that a Jeſuit confeſſed him, as you alledge, that on the contrary I was adviſed by a Jeſuit that ſuch a Deſign was in hand. And another Jeſuit told *Barrierre* that he would be damn'd, if he ſhould dare to undertake ſuch a Fact.

As

As to *Chaſtel*, the Rack could not extort from him any Accuſation againſt *Conerand* or any other Jeſuit. And if it had not in truth been ſo, why did you ſpare them ; and not puniſh them when you had them in your hands ? And that other, who was executed, was upon another Subject, which was ſaid to be found amongſt his Writings. But, ſuppoſing it had been ſo, that a Jeſuit had ſtruck the blow ; muſt needs all the Apoſtles ſuffer for one *Judas* ? or I make ſatisfaction for all the Robberies, and Rogueries committed by the Soldiers that are liſted in my Armies ? God at this time would humble me, and ſave me, and I render him thanks, he teaches me to pardon Offences, and I do ſo willingly for his ſake. Moreover I every day pray for my Enemies, ſo far is it from me to remember them as you (little like Chriſtians) invite me to do. I take not this well at your hands, we have all need of Gods Mercy.

As to the *Diſpenſation neceſſary for my Siſters Marriage*, his Holineſs has at length accorded it. And I am very certain the Fathers Jeſuits were our friends in that Affair. And if a Spaniſh Cardinal Jeſuit helped me to obtain the Bleſſing of our Holy Father when I turn'd Catholick ; why then would you have me ſuſpect the French, my natural Subjects ! I ſhall know of them what I ſhall judge, that I ought to know ; nor ſhall I communicate to them, ſave what I have a mind. Let me alone to the Management and Conduct of this Company, I am now the Maſter and Governor of ſuch as are far more headſtrong and more hard to be ruled without more ado, obey my Will.

His Majeſty after this Speech retir'd to the Chappel of *Borbon* to hear *Veſpers*, and he was ſcarce come thither, before the Fame of his marvellous anſwer to the Parliament was ſpread about all the Court, inſomuch that Father *Cotton* receiv'd the Applauſes and Congratulations from all quarters, which made him go to throw himſelf at his Majeſties feet, and give him thanks in the name of all the Society of Jeſus ; after which the King, giving him the kindeſt words, began anew to treat with him about the means to fill *France*, and place Jeſuits in every great City. And thence took into Conſideration the founding of ſome Schools, and the promoting of this Affair as neceſſary for the State, and Welfare of the Kingdom.

Now upon the account of this Eſtabliſhment of the Company, the King continued to ſolicite vigorouſly, and by the means of Monſieur *Baron*, and of the Chancellor to preſs the Parliament to come to a Concluſion, and not farther ſhew themſelves obſtinate

againſt

againſt his Majeſties Will. Whereupon Monſieurs *Martine* and *Servin* produced a writing which contain'd certain ſtrange Modifications, as for inſtance, that the Jeſuits ſhould *not acknowledge their General in Italy.* And that they ſhould be *admitted in France with a Proviſo*, with other impertinencies of the ſame ſtuff. And becauſe they pretended ſtrongly the good of the Kingdom, and ſervice of the King, his Majeſty, (who was advertis'd thereof) order'd that for the general ſatisfaction of all, the Chancellor, ſhould ſummon Monſieur *Sellier*, *Caſtelneauf*, *de Meſce*, the Preſident *Crianine*, and Mr. *Villeroy*, to hear their grievances and ſecond Remonſtrances. Then was all examin'd, and it was determin'd that, upon the forfeiture of their places, they ſhould be ſilent, and make their Concluſions conformable to the Kings Will, thereupon they departed diſcontented. His Majeſty made them be call'd the next day, and it was the laſt day of the year, 1603. the Eve of the Circumciſion of our Saviour, the Feaſt of the Society of Jeſus, appointing them by three ſeveral Meſſages to come to him two hours before noon; then they came, but an hour later than the appointment.

The King came to them from his Chamber, and in the preſence of ten or twelve reprov'd them ſharply for their Preſumption, and Diſobedience. Taxing them both *with their natural* and their *acquired Imperfections*, *notorious to every body*; Telling them *that they had many Books, but had not yet well ſtudied in that of Experience, nor in that of Obedience; And that therefore his Majeſty reſerv'd to himſelf that of experience, leaving to them the other of Obedience.* Then turning himſelf to Monſieur *Servine* ſaid to him particularly. *You think your ſelf wondrous wiſe in propoſing that the Jeſuits ſhould not acknowledge their General in* Italy. *And where I pray have you learnt Mr. Wiſeacres, that there is a Body without a Head, or a Company without a Captain. Five or ſix Orders, which we have in* France, *peaceably own their Generals, yea though they be Spaniards.* You after ſay that the *Jeſuits hitherto have not been received but with a Proviſo; this is true, but this is a favour God has been pleas'd to beſtow on me, having reſerv'd for me to admit them and eſtabliſh them at the ſame time, that they may be the more oblig'd and the more affectionate to me.*

Monſieur *Servin* replyed that whatever he had done in this Affair, was for the ſervice of his Majeſty, and thereupon call'd Heaven and Earth to witneſs that he had no other Deſign but to ſerve the Kings Family, for whom the King (as his manner was) had an anſwer ready. *If you manage my Affairs no better than you have done your own, they will come to no good end, ſeeing you could have no quiet-*

neſs

neſs with the two Wives, and the Son it pleaſed God to give you.

Now after many other paſſages, too long here to be related, the King ſaid to them, this is Wedneſday, to morrow Thurſday, if this day you make not your Concluſions, you ſhall be none of my Officers to morrow. And if this Court of Parliament ſhall think fit, I ſhall re-imburſe the money to thoſe that paid for their Places. And in the places they held from me, I ſhall ſubſtitute others, who ſhall be more uſeful, and more obedient to me than I find you are.

Monſieur *Servine* went away in a heat, ſaying, he *ſhould do according to his Conſcience.* The King ſaid if ſo be that you have a Hugonote Conſcience, ſhew it, for I ſhall force no body. Whilſt this paſt they ſlunk away one after another, the King however continued all in anger, and for an hour after ceaſed not to complain of the inſolence of the aforeſaid Officers. And Father *Cotton* by chance finding him, endeavoured particularly to Excuſe the Attorny General to his Majeſty, ſaying of him, that he was forced for peace ſake to temporiſe with his Companions. And why, ſaid the King, ſhould not he rather comply and temporiſe with me, than with his Companions? I take it ill from him, becauſe he ought only to demand their Opinions, not to follow their Concluſions, I advis'd him of this, and yet he would do nothing.

Theſe words were of ſuch Efficacy, that the very ſame day, after dinner, the Parliament met again, and made their Concluſion. The Chancellor would ſee it in Writing, and he advis'd his Majeſty to ſend and command Monſieur *de Metz* to be preſent the next day, when the Court of Parliament ſat, there to aſſiſt at the verification of his Edict. Which was done the ſecond of the year, 1604. whereby we are clearly and ſimply eſtabliſhed, according to the Kings Will, He would not ſuffer to be added, that Clauſe of Violence, *Expreſſimo mandato Regis.*

Juſt upon the nick, as this Edict was verified, came two ſwinging Slanders from the Hugonots againſt us, The one was by the means of an Apoſtate, lately a Dominican Fryer, who confeſs'd he was ſuch, and who, as he pretended, came Poſt from *Caſtres* to adviſe the King that a certain Jeſuit came from *Perpignon* to murder the King, ſaying, he knew him by ſight.

This news was brought to the King one afternoon, when he kept his Chamber for a Catarrh, having Father *Cotton* alone with him at his Beds-head, to whom he turning and ſmiling ſaid, it may be that you are he, who ſtand there ready to give the Blow. And

on this occaſion the King was very eloquent and enlarged on the inſolence of theſe falſe Reports, and Inventions that are ſcattered about and ſpread over the Kingdom, and propoſed Remedies he would have uſed. And immediately he ordered the ſaid Apoſtate to be carried to Monſieur *Villeroy* by Monſieur *de la Force*, who had brought the news. Which Apoſtate was heard, and after put into a Goalers hands, who carried him about the Streets all over *Paris* to ſee if he could meet his pretended Jeſuit. And now the good man began to ſay that he would not be very confident, that 'twas a Jeſuit, but that he ſuppoſed him one, becauſe he had ſeen him walk a kind of a modeſt gate. And he us'd what means he could poſſibly, by the Hugonots, to get his Liberty, that he might be gone into his own Country again.

The other Slander was, that the King had word from *England*, that Father *Cotton* had ſent Letters into *England* to exhort the Catholicks there, to be all of good Courage, for that the King of *France* would be their Protector againſt all perſons whatſoever. To which his Majeſty anſwered that he believed not a little of it, that Father *Cotton* he knew was more wiſe and cautious, giving order that his Ambaſſador ſhould inform the King of *England* from him to that effect.

But on the other hand as divine Providence always brings about in ſeaſon, the means to effect what it has pre-ordained. It pleas'd God that the Conſtable of *Caſtile* in thoſe days paſs'd by *Paris*, and there being with him one of the Spaniſh Fathers of the Society of Jeſus; This Father deſirous to ſee the face of the King of *France*, having heard of the Zeal he profeſs'd to have for the Catholick Religion, and for us: He was introduced by Father *Cotton* to his Majeſty; who amongſt other queſtions demanded of him how many Jeſuits there were in *Spain*, he anſwered there might be three thouſand five hundred compriſing thoſe of *Peru*. I would, ſaid the King, that there were ſo many in *France*, and ſo after ſome diſcourſe diſmiſt him, as alſo did the Queen, full of content, and admiration, who could not after a long time be ſatisfied with his Diſcourſe, ſaying to Father *Cotton*, *O quantum beneficium contuliſti ſocietati.*

It would now be tedious to relate all the King has done towards having the College open'd, which he has founded near *Anjou*; and how thoſe of our Society, that go thither, are careſſed. The Deſign, which of himſelf he has taken, to have his heart, and that of the Queen buried in a Church, which he is building there; the

the Seminaries of Scholars, the Univerſity, that he will erect, which ſhall altogether be governed by us.

And how graciouſly he has received the Supplications of ſeveral Cities who have deſired Colleges of us.

And for that accident of the wound given to Father *Cotton*, he has ſhew'd himſelf ſo full of Charity, in taking care about him, that his own Phyſicians attend him, that he have Diet from his own Table, nor would let him have Medicines, but from his own Cloſet, beſides the Proclamations, and all the Diligences uſed to find out the Malefactor, are above Imagination. But it has pleaſed God that Father *Cotton* is miraculouſly recovered, without ſo much as a Fever, and the Woun[illegible] had not touche[illegible] either Tendon or any Inſtrument of the Voyce, ſo that within thirteen days he Preach'd before the King, and continues Preaching.

As for our College at *Paris*, his Majeſty has a ſtrong Deſign to enlarge it with other Colleges.

Things go ſo well that we have reaſon to thank God infinitely, and to pray for this moſt Chriſtian King, and all his, and truly to acknowledge that *Deus eſt major Corde noſtro, ipſi ſoli Gloria.*

Advertiſement.

Henry IV. had been bred in the reformed Religion, and (for Reaſons beſt known to himſelf) turn'd to the Popiſh. But that Party, whether ſuſpecting his Sincerity, or that they were more ſure of the Guiſes, whom they aim'd to ſucceed him, ſought all means to cut him off. Hiſtorians reckon in all fifty Attempts upon his Perſon.

A Pyramid had been Erected, on which was engraven the Sentence againſt *Chaſtel*, and the other Cauſes of the Jeſuits Baniſhment. But Father *Cotton* having inſinuated, and got in, to be always about the Kings Perſon, he (whether inchaunted by *Cotton*, or what other caprice mov'd him) cauſed the Pyramid to be demoliſhed and the Jeſuits to be reſtored, notwithſtanding all the earneſt Remonſtrances of his Univerſity, and of his Parliament to the contrary.

His

His Conduct in this Affair ſhewed what great Opinion he had of his own Sufficiency and King-Craft. And his manner of treating his Parliament paſſed for an extraordinary piece of wit, till afterwards that *Ravilliac* came with an unlucky hand and ſpoiled the Jeſt.

This Letter of our Jeſuits is Printed in the *Teſoro Politico*, but left out in the French and Latine Tranſlations.

F I N I S.